

# THE CHARLESTON GOSPEL MESSENGER,

AND

## PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

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**Vol. XXIV.] NOVEMBER, 1847. [No. 8.**

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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No. 284.

FOR THE GOSPEL MESSENGER.

SERMON RESPECTING THE APOSTLE ST. BARTHOLOMEW.

*Luke xxii: 28, 29, 30.*—"Ye are they which have *continued* with me in my temptations; and I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

These words were in commendation of the twelve Apostles, and they include a promise made to *them*. They may be thus paraphrased: Ye are of the few who have continued faithful to me, notwithstanding my persecutions, of which you well know you must participate. Great will be the reward of your fidelity, for I now promise that you shall be the chief rulers in my spiritual kingdom on the earth, after my departure; and that in the future state, you shall sit with me, on the throne of judgment, and in particular when I pass sentence on your and my *enemies* of mankind. It will be recollected that the Church is called, in Scripture, the kingdom of Christ on earth. This kingdom to which he was appointed by the Father, he here declares will, after his ascension, be committed to the *Apostles*. Christians are called in Scripture, the *Israel* of God; and, therefore, when it is said, that the Apostles shall judge, or preside over the tribes of Israel, nothing more *may* be intended than that they shall judge or preside over the body of Christians—the Israelites, not according to the flesh, but in a spiritual sense. Judging is used as synonymous with governing, in Genesis xlix: 16, where we read, Dan shall judge his people, that is *rule* over them. The number of the Apostles was made *twelve*, in reference, as it is supposed, to the twelve tribes of Israel; and here the new Israel of God are figuratively spoken of as consisting of twelve tribes, in reference to their twelve spiritual rulers, the Apostles. "It is most safe, says Hammond, to interpret this judging here of the Apostles' power *in the Church of Christ*, yet so, as not to exclude their *future* dignity also." The blessings of the Christian dispensation are represented, by the prophet Isaiah, under the figure of a *feast*, in that eloquent passage, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined:" and it is by the same figure that in our text, the *happiness* of the Apostles is represented, "I appoint unto you a kingdom, that ye may *eat and drink* at my table, in my kingdom." May there not be also a reference here to the Sacramental feast, an enjoyment greatly valued by every believer, at which the Apostles and their successors to the end of time were to *preside*; and in partaking of which they would have the additional satisfaction, that they were contributing so essentially

to the happiness of those to whom they administered this Sacrament. The promise in our text has a reference also to the kingdom of *glory*. At another time our Lord made to his Apostles the same promise, when he said "I will drink henceforth no more of the fruit of the vine, until I drink it new with you in *my Father's kingdom*." In another place also, he declared that *they* were to be assessors with him at the judgment, when he said "Verily I say unto you, that ye which 'have followed me, in the regeneration,' (that is, at the time when there shall be "new heavens and a new earth") "ye also shall sit upon "twelve thrones, judging the twelve tribes of Israel."

This explanation of our text is supported by looking into the occasion which led to it. It appears there "was a strife among the Apostles, which of them should be accounted the greatest." Our Lord tells them, that this worldly spirit was unbecoming, and ought to be left to the kings of the Gentiles; that *his* disciples ought to have no other strife, than to be as useful, each to the other, as possible, after his example who though infinitely greater, was among them "as one that serveth." He then tells them, that in fact, there was an *equality* in station among his Apostles, that there was no such thing as primacy in their college. "I appoint unto you" that is collectively, "a kingdom." "Ye," that is, all twelve of you, as equals in power and authority, as the chief governors of my Church "shall judge the twelve tribes of Israel." He also reminds them, that their honors were not of *this* world, that it was a *spiritual* kingdom on earth which they had, and that their chief honors were to be enjoyed in the future state of existence.

Such, it appears to me, is the true exposition of our text, and we are naturally invited by it, to consider some particulars in the life and character of the Apostles, *common to all of them*. The Apostles were among the *first* persons, who became disciples of our Lord. When he called them, they did not, in the spirit of Felix, say, Go thy way for this time, until a more convenient season. They forsook all; property, friends, and home, and followed him; although he was despised and rejected by the great majority around them. Many of his *disciples* went back and walked no more with him, but the twelve, up to the time when our Lord addressed them in our text, were steadfast, immoveable, and always abounding in his work. *They* were not less distinguished by their charity. It could not be said of *them*, that while they professed to love God, they loved *not* their "brother whom they had seen." Theirs was a discriminating charity, having a special regard to the welfare of the *immortal soul*. And it was an ardent charity, for they declined no sacrifice, and service, which the spiritual good of their fellow men required of them. As they were holy, just, and benevolent, so we may add, they were "temperate *in all things*." They exercised over their passions, and appetites, a most happy control, evidently acting, under the influence of the resolution, expressed by one of their number: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." In the annals of human biography, where shall we find twelve *such* men? Where shall we find an equal in virtue and piety to *any one* of these Apostles? Well may their exam-



ple be proposed for the imitation of mankind, as next to that of Christ! It is useful to bring before us such bright examples. They both shame, and encourage us, for as St. Augustin exclaims, "cannot I do what these have done." Let us not say, we cannot hope to reach the measure of Apostolic excellence. As *officers* of the Church, they had gifts of the spirit, which are not bestowed on *all*. But the *grace of sanctification*, by which they became so eminent as Christians, is offered to *every one of us*. Apostolic *holiness* may be attained by all, who will diligently use the means of grace, of which they and all other good men have availed themselves. It is our *own* fault, if we do not live soberly, righteously, and godly, in this present world.

But were these Apostles *faultless*? Alas "there is none righteous," that is perfectly so, "no not one." We find in all of them sins, varying according to their respective constitutions, education, and situation. Peter was presumptuous; Thomas incredulous; James and John, at least on one occasion, revengeful. But without specifying their sins, which their honest biographers, and indeed they themselves, for they often are their own biographers, never fail to put on record, there was one grievous sin common to them all, which blotted all the virtues I have just enumerated. Had our Lord delayed his praise, in our text, only a few hours, they would not have been entitled to *it*. In his agony in the garden, they would not *watch* with him for a single hour; and this was an omen of the great sin they were about to commit. *They* did not continue with him in his last trial, his last suffering. Temptations, many and violent they had overcome, but there was one temptation which overcame *them*. By this act, we perceive that sin had yet his strong-hold in their hearts. We find that their devotion to Christ; their charity to men; and their ability to control passion, for it was to the passion of fear that they yielded, were, after all, weak and inefficient. Their apostacy affectingly reminds us that sin is an universal disease; that there is no hope for any man, but in the atonement of our Lord Jesus Christ; and that, whatever may be our present advancement in holiness, we cannot maintain our rectitude, without that help which cometh from on high. The sins of holy men are recorded in Scripture as a *warning* to their fellow men: "Let him that thinketh he standeth take heed lest he fall." Such men committing heinous sins admonish us, not to presume on our own strength; but to seek divine assistance, while they cause us to rejoice for ourselves, and in sympathy with our fellow sinners, in the *knowledge* that "God gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life;" that he came into our world to be a propitiation for sinners; and that he is now an advocate with the Father, ever living to make intercession for his disciples.

When we look into the lives of the Apostles (and the same remark applies to all the scripture Saints;) their *sufferings* unavoidably arrest our attention. They were often without shelter, their provision was coarse and scanty; and they sustained all the other inconveniences of abject *poverty*. They were *persecuted* in a thousand forms, not only by men in authority, but by the populace. "They had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment." It is certain that most of them, and there is reason to believe that all

of them were put to death by crucifixion, or fire, or some other ignominious and cruel instrument. With the exception of our blessed Lord, probably none who have ever appeared on the earth have been subjected to such *severe* sufferings.

And shall not this remarkable circumstance remind us that the Christian's reward is not here, but *hereafter*; and that as he deserves punishment, so it is mercifully intended for his religious *improvement*, being chastened by his Lord, even as a father correcteth the son in whom he delighteth. Can we contemplate such models of patience, and pious resignation, without shame and sorrow, in the recollection of our own impatience, under our comparatively *light* sorrows? Oh may we learn, not only to do, but to bear the will of God; and not to count our lives dear unto ourselves, so that we might "finish our course with joy." From these brief views of the virtues, the sins, and the sufferings of the Apostles, we pass to consider the *offices* divinely assigned to them.

I. They were *chosen witnesses of the resurrection* of their Master. It was important to the consolation of the believer, in all ages; and to the confirmation of the faith of the gospel, that this great event (the resurrection) should be well attested. And from their opportunity of knowing the fact; their honesty, and their boldness, no better witnesses could have been selected. It is not improbably, in reference to the testimony of the Apostles as to this very important fact, as well as to their useful ministry in general, that the Church is said to be "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

II. They were also, *inspired teachers of divine truth*, and to give them authority with the people, had the power of miracles and prophecy. The whole of the New Testament, with the exception of the writings of Mark and Luke, was indited, under divine inspiration, by some of these *Apostles*. And, as Mark was the amanuensis and interpreter of *St. Peter*, and his constant companion in his travels, there is good ground for the general belief that he was assisted in preparing his gospel by that Apostle. Luke is supposed to have received help from the Apostle Paul, with whom he was a fellow traveller in Achaia, and hence it probably is, that St. Paul twice uses the expression "*my gospel*," and Luke particularly mentions, that the facts he narrates were delivered unto him by eye witnesses and ministers of the word." Thus, it appears, that *the whole* of the New Testament was written either by some one of the Apostles, or by persons under *the* direction of one or other of the Apostles, all, however, being divinely inspired.

III. To the Apostles also, after the departure of Him, who was himself the chief shepherd, and Bishop of souls, the Apostle, and High Priest of our profession, was assigned the office of chief ministers in the Church. In virtue of this office, they not only administered the Lord's Supper, (as did the Presbyters, or second order of Ministers,) and administered baptism, and preached (as did the 2d and 3d order, viz—the Priests and Deacons,) and their successors; but they, exclusively, as of the first order, ordained ministers, confirmed, or laied their hands on the baptized, and exercised jurisdiction or chief authority, as rulers over the Church. Such are the relations, which



the Apostles bear to their brethren of mankind. And if respect and gratitude be due to any *human* benefactors, how large our debt to these fearless *witnesses* of our Lord's resurrection; these faithful *communicators* of the glorious revelation in the gospel; and these laborious *administrators* of the divine Word and Sacraments! Do we rejoice in the hope of the *resurrection*? Do we value the truths of the *gospel*? Do we value the ordinances of the Church? And must we not esteem and love those men, through whom we have received that hope, those truths, and those ordinances? But we must not forget, that they were the instruments of the *divine beneficence*. It was God who, by his providence, gave them the opportunity, and by his grace the courage, to be witnesses of the resurrection, who imparted to them the revelation, which they dispensed, for "all Scripture is given by the inspiration of God," and holy men of old spake as they were moved by the Holy Ghost; who enabled them to work miracles, and utter predictions, for how can men do *these*, except God be with them; and who qualified them to be able Ministers of the New Testament, not of the letter only, but of the spirit also. To his holy name be the praise. To him alone our *supreme* reverence, and gratitude, are due.

St. Bartholomew, you recollect, was one of the twelve Apostles, of him, whose character and the mercy of God, as manifested through his services, we are called to commemorate on this day, we know comparatively *little*. Ecclesiastical history informs us that, "as is generally believed, he preached the gospel in the Indies, "and that he carried thither, the gospel of St. Matthew in *Hebrew*; "likewise, that he preached in Arabia Felix and Persia." It is believed, that he was flayed alive by the king of Armenia, because of his having persuaded the brother of the said king to embrace Christianity. It has been supposed, that Bartholomew and Nathaniel are the *same* persons, on the grounds that "the Evangelists, who speak "of Bartholomew, say nothing of Nathaniel; and John, who speaks "of the latter, says nothing of the former. No notice is taken of "Bartholomew's calling to follow Christ, unless his and Nathaniel's "be the same."

Bartholomew is rather a *description* than a name, for it signifies son of Ptolomey, and the proper name, was not improbably, Nathaniel. If this be the fact, he received a commendation from our Lord scarcely less valuable than that in our text. "Jesus saw Nathaniel, coming to "him and saith of him, Behold an Israelite indeed, in whom is no "guile." And it was this Nathaniel, who with an ardor of disposition not unlike that of St. Peter, when the evidence of our Lord's omniscience was presented to his mind, promptly professed his faith in him, "Rabbi, thou art the Son of God; thou art the King of Israel." But this we *certainly* know of Bartholomew, that he was *one of the twelve*.

An epithet which implies the utmost devotion to God, strong faith, invincible fortitude, and undaunted courage in his cause; and a charity for man, discriminating and unbounded. We can never think of the life of *any one* of that sacred company of the *twelve*, without being reminded of our own deficiencies, and of the pious sacrifices,

and services, to which the believer is called ; and, as example is more effectual than precept, it cannot but be useful to meditate on the character of *any* Apostle. But his station in the Church especially, reminds us of our obligations to *God*, to *whose* mercy we primarily are indebted for the knowledge of salvation, the means of grace, and the hope of glory.

It was, with such views, that our Church instituted those festivals, which we call Saint's days. She intends to quicken us by *their* virtues, to warn us by their faults, and to instruct us, by their afflictions, on the one hand, and their pure enjoyments on the other. She intends especially to quicken our gratitude to God by leading us to recognize the example, and the services of his saints, as so many manifestations of *his* love to men, and his solicitude to promote their lasting welfare.

By this method of a distinct consideration, of each life, illustrious in the New Testament history, she would render our knowledge of it accurate and extensive, for their *biography* constitutes a large portion of the Bible, and it is almost inseparably interwoven with all the great incidents in that holy book. May growth in grace, and in the knowledge of our Lord Jesus Christ be the fruit of our present meditations.

Before I conclude, it may be permitted to advert to a remarkable circumstance in the history of the last century, viz: the *selection* of St. Bartholomew's day, commencing a bloody persecution,\* in the course of which more than 30,000 persons were massacred—a persecution worse than any which stains the annals of Paganism, or Judaism, for it was the hand of Christian raised against Christian. Perhaps the day consecrated to the memory of an Apostle was deemed peculiarly appropriate for this act of *zeal*. But it surely is not too much to say, that it was an act which the pure spirit of St. Bartholomew, if permitted to contemplate the transactions on the earth, must have regarded with *abhorrence*. It was utterly inconsistent with the beneficent genius of the gospel. When the disciples proposed to our Saviour to command fire to come down from heaven and consume those men, who would not receive him, he turned and rebuked them, and said "Ye know not what manner of spirit ye are of." The incident we are noticing, and it is adverted to on that account, (for it never can be pleasant to speak of the errors of our fellow Christians,) is another instance, like that of St. Paul breathing out threatenings and slaughter, to teach us, that "it is good to be zealously affected," but "always in a *good* thing;" that zeal ought to be "according to *knowledge*," that is, guided by correct views of moral and religious obligation; and that *blind* zeal, as it is has made persecutors in all ages, and been productive of other evil consequences, is in the sight of God a great sin. Zeal in the cause of God, if *it be consistent* with the pure principles of the gospel, is honorable to our nature. It cannot be too ardent, and deserves to be cultivated more and more. May all of us be numbered among that peculiar people who are "zealous of *good works*."

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\* In 1572 under Charles IX, Protestants were invited to Paris ; 3,000 killed in three days ; and in 2 months, 30,000. This persecution commenced on the Eve of St. Bartholomew.



FOR THE GOSPEL MESSENGER.

## ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH.

(Continued from page 203,)

## CHAPTER XIX.

## MISCELLANEOUS.

We make further extracts from the Journals of the Vestry :—

1823. May 11th. An application was received from the Rev. Dr. Gadsden for absence from his duties for 4 or 5 weeks to attend the General Convention.\*

July 27th. Your Committee think it is justly due to the Assistant Minister† to state, that when he obtained leave of absence last summer, the Vestry had very properly agreed to continue his salary during his absence, and had engaged the Rev. Mr. Mitchell to perform the duties of Assistant Minister for \$400, which he however on his return insisted upon restoring to the Vestry, and the same is added to the funds of the Church.

1824. July 19th. On motion, at a Congregation meeting, it was Resolved, That the report of the Delegates be accepted and confirmed; and that the 9th Article of the Constitution of the Convention as altered (viz: to give the Clergy a separate vote) by that body in February last, be agreed to and adopted on the part of this Church.

1827. March 11th. The Treasurer was directed to rent the pew of Mrs. C., reserving 2 seats for her, she being unable to pay the assessment due upon it, and the Vestry not wishing from her extreme poverty and age to exclude her therefrom.

April 22d. Extra meeting of the Vestry, the following letter was read—

“ La Grange, 30th December, 1826.

T. W. Bacot, Esq.—Dear Sir—I have received with affectionate feelings and profound gratitude the book which the respected Vestry of the Episcopal Protestant Church of St. Philip's have been pleased to send me—the Discourse of the Rev. Dr. Gadsden—the eulogy by Major Garden relative to my deceased venerable friend and companion in arms—and the funeral Sermon on the death of the Rev. Dr. Richard Furman—Besides, the high merit of the composition, could not but excite the lively emotions of American patriotism, personal attachment, and a devotion of near fifty years to the City of Charleston, the more so if possible when the precious volume is offered as a mark of esteem and friendship, by the kind Vestry of St. Philip's Church. I beg you, Mr. Chairman, to present to the gentlemen of the Vestry and Wardens, and to receive yourself respectful acknowledgments, and high affectionate regard of your obedient servant.

(Signed)

LA FAYETTE.”

\* It should read: *Information* was given of intended absence &c., See Letter, 3rd January, 1833, in next page.

† Rev. A. Gibbes.

1828. February 10th. A Communication addressed to the Vestry and Wardens from the Rev. Dr. Gadsden, Rector of this Church, wherein he declines to preach a Sermon in aid of the funds of the Charleston Port Society (or Mariner's Church) accompanied with his various reasons for so doing, was presented and read; the consideration of which was, for want of time, as well as on account of its importance, postponed until this day fortnight.

April 13th. The Chairman stated that the Rector had informed him that the sum of \$275 to be collected from among this Congregation as its quota of that recommended by the State Convention to be raised by the Diocese of South-Carolina, on account of the General Theological Seminary at New York, had nearly been and would shortly be completed.

September 17th. That it is expedient and a duty for the Vestry at this time to express a deliberate and decided opinion upon the questions suggested in the letter of the Rector, dated 9th February last, "Whether the right and power of appointing collections in the Church belongs to the Vestry or to the Rector: or to both concurrently—or to the Congregation."

1830. July 18th. *It was Resolved*, That permission to be granted pursuant to (previous) resolutions, for the use of the Church, and the taking up of the collection shall not avail, *unless application be also made to the Rector*, (or in his absence to the Assistant Minister) requesting that a Sermon should be preached on the occasion, and his consent first obtained.

1833. January 13th. A letter was presented from the Rector, in reply to the resolutions of the Vestry passed on 28th October last, respecting the absence of Ministers, and is as follows:

"Charleston, January 3rd, 1833.

To the Vestry and Wardens of St. Philip's Church.

Gentlemen,—Your Communication, dated 28th October, was not received until after my return, which was on the 16th November, and the delay in replying to it has been occasioned partly by extra Ministerial avocations, but chiefly by a desire to give the subject the most deliberate consideration. Permit me, in the first place, to invite your attention to the Constitution of our Church, the second Article, part of which I will here transcribe. "The Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each Order chosen by the Convention of the State." If a Clerical Deputy cannot attend the General Convention, without "the assent" of his Vestry, it seems to me this Article of the Convention needs amendment. If one Vestry can control this Constitutional Article, all Vestries can do the same, and thus the House of Clerical and Lay Deputies may be deprived of almost all its Clerical Members, a large portion of whom are Parish Ministers.

All the Bishops may be, (as a majority of them are), Parish Ministers, and if the assent of their Vestries to their attending the General Convention be necessary, then the "House of Bishops," might be broken up, by the Vestries respectively concerned, and the govern-



ment of our Church, which is vested in the two Houses named, viz: (the House of Bishops and the House of Clerical and Lay Deputies) might be suspended interminably.

Great power is committed to the General Convention; for example, it can alter the "Articles of Religion" and the "Book of Common Prayer." The vote of a single member may materially affect the welfare of the Church for ages. A solemn responsibility rests therefore on each Delegate to be at his post. In a case of duty, is there any other arbiter than one's own conscience? The incongruity of asking leave to perform one's duty is obvious.

In the Constitution of our Church *in this Diocese*, Article 3d, we read "The Minister or Ministers of every Episcopal Church shall always be, ex-officio, a member or members of the Convention," &c.

This body may hold its session at a distance from our Church, as it once did at Columbia. But in the Constitution there is no clause which makes the attendance of the Clerical members dependent on the assent of their Vestries.

Regarding it as a duty, I have attended all the Conventions in this Diocese, since I have been a Minister of the Church (with a single exception occasioned by sickness) and all the sessions of the General Convention also, that is from 1814 to 1832 inclusive, with a single exception, when peculiar circumstances prevented. I attended our Diocesan Convention at Columbia, and seven General Conventions, and in no instance\* asked the assent of the Vestry, and the propriety of my doing so was never named, so far as I know until October, 1832. If my letters have been preserved, it will be seen that they uniformly announce *my intention* simply. In other letters, when from personal or domestic considerations, I desired to be absent, I have asked the assent of the Vestry, and their approbation of the substitute. The comparison of these letters sufficiently marks the difference in the cases. When I was about to attend the Convention in 1814, the first of which I was a member, I informed Bishop Dehon of the manner in which I had communicated with the Vestry in relation to my absence: he concurred with me in the views I have now set forth: and indeed this is evident from his own letter to the Vestry of St. Michael's Church, on the same occasion, dated 24th April, 1814, as follows: "The General Convention of the Protestant Episcopal Church will meet at Philadelphia on the 3rd Tuesday of May next. "Conceiving it incumbent on me, in the station I hold, to attend its "meeting, it will be necessary for me to be absent some weeks from "my Parochial care." At the General Convention in Philadelphia, in September, 1795, Bishop Smith, Rector of this Church was present. In the Journals of the Vestry for that year, there is not a hint that leave of absence was asked for on the part of Rev. Dr. Smith. In the Vestry records, June 11th, 1795, there is only this notice.

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\* The Convention of 1820. might seem an exception to this remark—but the case was thus: "I obtained leave of absence on private considerations for the whole summer and while so absent attended the Convention, which met in Philadelphia in May 1820—being appointed a Delegate to it after my arrival, and not as in other instances by the Diocesan Convention.

"Resolved, That a provision of \$200 be immediately made up and "paid to the Rev. Dr. Purcell, a Delegate duly nominated and "appointed to represent this State in an Episcopal Convention of the "Bishops, Clergy and Laity: that the said sum be raised equally by "the said two Churches, and that the associated Episcopal Churches "of this State be debited for that sum: any of the country Parishes "who may advance any sum to be credited, &c. That the said "money be appropriated towards payment of the passage of the said "Deputies to and from the Convention—and that ——— dollars per "diem, be allowed each Deputy during the actual sitting of the Con- "vention, and for ten days before, and after it. Ordered that the "Church Wardens do pay the quota of St. Philip's agreeably to the "first resolve." The Rev. Dr. Purcell was a delegate as is mentioned above to the General Convention in 1795. I have examined the Records of the Vestry of St. Michael's for that year, and there is not a hint that "leave of absence" was asked for by Dr. Purcell, or that his doing so was expected by the Vestry.

The Rev. Dr. Smith, Rector of St. Philip's, attended the General Convention at Wilmington, Delaware, in 1786,\* and at Philadelphia in July 1789, and September of the same year. The Rev. Mr. Frost, Assistant Minister of this Church attended the General Convention at New York, 1792. The Journals of the Vestry of St. Philip's for those years being lost or mislaid, I am unable to say, whether they shed any, and if any, what light on the subject: it is not probable however, that we shall find any proceedings inconsistent with those in the Journals of 1795, which are quoted above.

Let me add that every Clergyman, with whom I have conversed, and many of the Laity of our Church agree with me in the opinion, that every Clerical delegate to our Convention, Diocesan or General, is in duty bound to attend, unless there be reasons for his absence satisfactory to his own conscience, and that to authorize him so to do, the assent of his Vestry is not necessary. I believe I may state without the least fear of contradiction, that the Clergy of other denominations attend their General Assembly, Synods, Presbyteries, Conventions and Conferences, as often as they have meetings, which are at least once a year, as a matter of course, as a duty without the least reference to their Lay authorities, and that a whisper of disapprobation on the part of these Lay officers has never been uttered: If testimony to this effect would not be supererogatory, if it would add any weight, it can readily be obtained by any one who will seek it.

In reference then to the remarks, "Your Committee regard the "employment of a Clergyman, as a contract on the part of the Church "for his *personal* services," I state that when elected Minister of St. Philip's Church, I was *liable* to be called to the duty of attending Conventions, and therefore, to an annual absence at the Diocesan Convention, and to a Triennial (and if there be extra General Conventions) absence at the General Convention. This disability to be in

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\* Resolved, That this Convention (1786) will provide eighty guineas, towards defraying the expenses of the Rev. Robert Smith, appointed to attend the General Convention."—Rev. Dr. Dalcho's History, page 470.



my Parish was upon me, and will be so long as I recognize my relation to the "Protestant Episcopal Church in the United States of America." At my ordination, I solemnly pledged conformity to the discipline of this Church, that is, to her government as set forth in her "Constitutions and Canons."

I must either obey this Church, or taking the other alternative, declare my renunciation of its Ministry, and "design not to officiate in future in any of the offices thereof." It seems to me that in every case of an engagement, the previous responsibilities are or ought to be mutually understood, and especially where the responsibilities are made known in such printed documents as I have quoted above.

Differing from the Vestry on the point which I have now briefly discussed, it is gratifying to me to have to state, that on another point in their communication, I concur with them, and my conduct has been strictly conformable to our united opinion on the subject, viz: "the propriety of obtaining their assent whenever for purposes of personal convenience, I intend to be absent from my Parish, beyond any short and reasonable time." I recollect but three instances during the time of my connection (22 years) with your Church, in which I have thus desired to be absent, and in these instances, as your Journals will doubtless show, leave was asked and obtained previous to my departure.

"The desolating malady" which was anticipated, was undoubtedly a good reason for making my absence as short as possible, and (had the disease appeared) for hastening home at a moment's warning, and more particularly for taking care that the usual parochial services would be discharged by a suitable substitute. The Vestry therefore are respectfully reminded, in reply to that part of their letter, that the period of absence of both the ministers, was only for six weeks: that had the disease appeared, one of us could have been at his post after notice, in ten days, and that all the services public and private were fully discharged. The Vestry were informed, that several Reverend Gentlemen had offered to take charge of the congregation of this Church, and this was the only arrangement circumstances permitted, for there was no single Clergyman to be obtained at the time: I did apply to Mr. Taylor, and offered to meet the expense of his services, but he declined. Mr. Trapier was engaged for St. Michael's; the only alternative was that which was adopted.

In conclusion you will permit me to state that I sincerely regret the occasion which has made this long letter necessary: nothing but a sense of duty could have induced me to engage in the unpleasant task of putting my views in opposition to those of gentlemen, whom I respect and esteem, and with whom in their collective capacity as a Vestry, it is my wish, and ever has been my study, to maintain the most perfect harmony of views, feelings and action.

I am, with Christian regard,

Very respectfully your Minister.

(Signed)

C. E. GADSDEN.\*

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\* After the date of the above letter, the Vestry Journals were referred to, and they afford information as follows: 1786. *May 29th.* Rev. Mr. Smith informed the Vestry, that at a meeting of the Vestries, he was appointed a Deputy to meet the Convention

The above letter being read was ordered to lie over.

It was referred to the Committee (10th Febr'y,) but they made no report.

1833. July 31st. This preamble and resolution were passed: The requisition of the 4th By-law, under which the Vestry are compelled to meet for the transaction of Church business on Sunday, had always been matter of pain to different members of successive Vestries. That some of the affairs of the Church might with propriety be transacted on Sunday is not doubted, but the greater portion of what they have to attend to, is of such a description, that no one if he were making a By-law with a view to it, would hesitate in assigning it to a *week* day. The Vestry therefore propose (to the Congregation) that the said By-law may be amended, so as to appoint the monthly meetings on a week day; and they beg leave to remark as a recommendation of their request, that under the Church Act of 1706, (*Dalcho*, 449) the meetings of the Vestry were appointed for the second Tuesday in January, April, July and October. The present By-law reads thus: "The Vestry and Church Wardens shall have a stated meeting on the "second Sunday of every month immediately after morning service." The following is proposed as a substitute: "the Vestry shall have "stated meetings at 5 o'clock, P. M., on the second Saturday of every "month." The next alteration which they propose, will result, if approved in the repeal of the 5th By-law, which requires every officer of the Church to take an *oath* before he enters on the duties of his appointment.

July 28th. At a meeting of the Congregation, the Committee to whom was referred the recommendation of the Vestry, to alter some of the By-laws: *Report*—

That they have duly considered each alteration separately, and recommend the 4th By-law be amended, to read as follows:

The Vestry and Church Wardens shall meet on the day after their election may have been declared, at 5 o'clock, P. M., and shall thereafter hold monthly meetings, on such days, and at such hours as they shall think proper to appoint. They shall also meet at any other time, when one or more of them shall request it of the Chairman, and when he shall think proper to convene them. Of all such meetings, due notice shall be left in writing, at their respective places of abode, by the clerk of the Church, early in the morning of the day appointed. Before they proceed to business, a Chairman shall be appointed. The second recommendation is to repeal the 5th Rule which provides

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at Philadelphia, and requested to know their pleasure. Agreed, that Mr. S. go to Philadelphia agreeably to appointment." This was previous to the organization of the Church in this Diocese, and his appointment was from *Vestries*, (namely St. Philip's and St. Michael's) not from a *Convention*, there being as yet no Convention.

1789. *June 12th*. The Rev. Robert Smith *informed* the Vestry he was elected a Delegate." At this period the Diocese was organized—there was a Convention, and the obligation of obedience to it clear, and therefore he only informed the Vestry, did not ask their consent.

1792. *Sept*. Rev. Mr. Frost was the Delegate, but there is no notice in the Journal of the Vestry, of his having applied to them for permission to attend the General Convention.



that *an oath*\* be taken by the Vestry and Wardens, before they enter upon the duties of their appointment. Your Committee concur in recommending the repeal, for the reasons stated by the Vestry, and because on examining the different acts of the Legislature since the Revolution, they are of opinion that such repeal is fully authorized.

1834. June 8th. *Resolved*, That the Vestry and Wardens do hold their regular monthly meetings hereafter on a week day.

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### NOTICES OF NEW PUBLICATIONS.

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*A Sermon preached by the Rt. Rev. N. H. Cobbs, D.D., before the Annual Convention of the Protestant Episcopal Church in the Diocese of Alabama, in Christ Church, Tuscaloosa, on the 7th May, 1847. Published at the request of the Convention.*—We cannot invite attention to this Sermon better than by the following extracts, to which we prefix headings, to mark the important topics treated of.

*Distinctive Principles of the Church.*—"We belong to a Church that is feeble, and of little esteem among men; our views are peculiar; we differ from the Christian bodies around us in several points, which we consider of great importance. Our doctrines are therefore unpopular; and the hard names of exclusiveness, intolerance, and bigotry, are often applied to us. Being thus situated, we are in danger of temporizing, of withholding some of the distinctive and prominent doctrines of the Church; or, at least, of forming our estimate of what is important, not by the teaching and authority of the Church, but by the opinions and practices of those who have separated from her. Now, whilst we are bound to be kind and charitable towards all men, and should scrupulously abstain from assailing any of the Christian denominations around us—yet, we are required to be faithful in the delivery of our entire message. It is our duty, honestly, to set forth the whole truth, as held by the Church—to declare not only what she teaches in regard to the atonement of Christ, and justification by faith, but also, what she believes in reference to the ministry, the sacraments, and the worship of the sanctuary. Unless we do this, we preach a maimed and defective gospel. We should bear in mind that we are under a solemn canonical obligation to instruct our people in the Doctrines, Constitution, and Liturgy of the Church; and that whenever we refuse to do this, we set up our own private opinion in opposition to the wisdom, the judgment, and the authority of the Church. If, indeed, it be true, as many will contend, that it is a matter of no consequence to what denomination of Christians we belong, then, upon that principle, we should regard it as an inexcusable intrusion—a wanton act of schism, to introduce the Church into any community, in which there was an organized Christian Society already existing. True it is, that whenever we give up our principles, that distinguish us as a regular branch of the Apostolic Church, we may

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\* Mr. Grimke's report for abolishing the oath, was printed in the Gospel Messenger, June 1838, page 105.

be admired and praised for our liberality, by those to whom these principles are objectionable; still, we shall be unfaithful Ministers, in leaving our hearers unprotected against doctrines and influences, by which they might be drawn away from the true faith of the gospel, as held and taught in the Church. Let then the Minister of the Church remember, that he is accountable not to others around him, but to the God of Heaven. Let him never be ashamed openly and candidly to avow the doctrines of the Church, sanctioned as they are by the authority of Scripture, and of primitive usage; and whenever he may encounter obloquy or reproach, for thus earnestly contending for the faith, as once delivered to the Saints, let him find support and comfort in the hope of God's benediction."

*Censoriousness, alas too common.*—"We scarcely know any conduct more contemptible in itself, more inconsistent with the character of a Christian or a gentleman, or more grieving to the Holy Spirit of God, than for one Brother to be sneering at another—railing at his opinions and practices—insinuating doubts in regard to his piety as a Christian—or to his soundness as a Churchman; and in this way impairing his character, his usefulness, and his happiness. Indeed, the licentious freedom with which Ministers of the present day often speak of each other—a freedom that would not for a moment be tolerated amongst the officers of the Army and Navy—is one of the most fearful signs of the times; and may, possibly, forebode some awful judgment of Heaven to be inflicted on the Church. It is nothing but disgusting cant and affectation to be talking of our love for the Church, and our soundness in her faith, when we are crippling the hands of her Ministers, destroying all reverence for those whom she places in authority, and thus bringing into contempt all her claims and institutions. True it is, that in our mutual railings, we may sometimes be admired for the keenness of our wit, and the severity of our ridicule and sarcasm; and by an arbitrary standard, may prove a Brother to be unsound in the faith; but the judicious, and the pious, will in all these things detect the jealousy of envy—the bitterness of malice—and the turpitude of slander." . . . . . "When we recollect that we are accountable to Almighty God for the manner of our stewardship; and when we call to mind our manifold defects, infirmities, and transgressions, we shall see how greatly we stand in need of charity and mercy, in the judgments passed upon our actions—we shall thus learn to be tender of a Brother's reputation—to be indulgent to his infirmities—to do justice to his virtues—and always to be far more ready to vindicate his character, than to vilify his name and undermine his usefulness."

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*Register of the College of St. James, near Hagerstown, Maryland, 1847.*—This admirable institution has been long since introduced to the notice of our readers, and its progress from time to time marked. The whole number of Students since the opening in 1842, is 144—enough if leaven, "to leaven a large lump." It has now 65 Students under 12 Professors and Teachers. We know of nothing taught at any College which is not taught here. But where is Christian truth, and duty, and discipline, by teaching and training, made so prominent, and where shall the Churchman look for better instruction and prac-



tice, as to the doctrines, and usages of "the one Catholic and Apostolic Church. We have only room for the following, which, if we have published it before is worthy of being read again and again.

*"Religious Education.* This is made a separate head for convenience, not because it is a matter only for set times in the institution, for of course, if it be worth any thing, it is going on always. As in a well-ordered home the most effective culture is that of the good example and conversation of the elder branches of the family, so it is trusted that the Christian education of this adopted family is influenced every day and hour by the Christian principles and sentiment of their superiors. One or two points may be stated. The holy Scriptures, together with the Catechism and Prayer-book, which of course afford the ground-work of all the religious teaching, are constantly read in the Chapel, and the pupils commit a portion of them to memory every Sunday. The history and biography of the early Church form another valuable and edifying topic of instruction. As the sons of Churchmen, the pupils are carefully taught the character and claims of their own communion, as a part of the one Catholic Church of Christ; and those who are old enough, are taught to understand the false ground of the Church of Rome. When of a proper age, they are directed to confirmation as the ratification of their baptismal vows, to which they are solemnly bound. But those only are encouraged to present themselves for that sacred rite, who give evidence of proper dispositions, and seem resolved in earnest on leading "a godly, righteous and sober life." Such as these, when asking for confirmation, will be taught to look upon that rite as renewing and increasing their obligation to a very early participation in the holy Communion.

A meeting for devotional exercises and more familiar advice than can suitably be given in the pulpit, is often held, as a "voluntary meeting," on Friday evenings. It is desirable to have some services which the pupils may attend at their pleasure, in addition to those which are obligatory; both for the sake of the more devout, and to give others a constant opportunity of taking an easy step towards an open avowal of religious principles. The "Mid-day service" at twelve o'clock in the Chapel, and the voluntary meetings, answer this purpose—it not being of course their principal object.

In cherishing a spirit of piety in the school, while there is never any attempt at religious excitement, and reliance is placed on constant training rather than occasional stimulants, religion is always presented to the heart and the affections, and seriousness and devout sensibilities are assiduously cultivated. The means employed are the ordinances of the Church, the stated services and sermons, the reading of the holy Scriptures; after which, as the most common and successful, serious conversations in private. For these latter, the Christian teacher will seek frequent opportunities, as the surest way of convincing his pupils that his chief solicitude is for their salvation.

One of the greatest hindrances to religion, and the most difficult to be overcome in a school, is that of profane and corrupt language, which, as boys now are, will more or less prevail. It cannot be made a matter of public discipline, since it never reaches the ears of In-

structors; and nothing is more common than the astonishment, and sometimes the incredulity of parents, at an intimation that their son is at all given to the practice. It can be known only from the confessions of the boys themselves—confessions to be desired, unless the teacher prefers to remain in ignorance of what he must suspect, and declines combating an evil which it may cost him too much pains to overcome. Pains it does cost. The offenders must be spoken to apart. General admonitions to the whole school will effect something, but not enough. The sin must be dealt with, in individual cases, and as privately as it is acknowledged. Reproofs and persuasions thus administered, with the promise of recurring to the subject from time to time, are generally successful.”

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## SELECTIONS.

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### ON THE SACRAMENTS.

The Dissenters generally\* look on them as mere signs. We, on the contrary, believe that there is not only the “outward and visible sign, but also “an inward and spiritual grace given to us” in each Sacrament. These are the words of our Catechism: “What meanest thou by this word Sacrament? I mean an outward and visible sign of an inward and spiritual grace *given to us*, ordained by Christ himself *as a means whereby we receive the same*, and a pledge to assure us thereof.” Here we see that the Sacraments are not merely *signs* of grace, but *means* whereby that grace is given to us—“*effectual* signs”—signs that are as “instruments”—signs whereby God giveth us that which is signified. (Article xxv.)

Let us consider the two Sacraments separately. We believe in “one baptism for the remission of sins,” (see Nicene Creed.) The “outward sign” in baptism is “water;” the inward spiritual grace given to us by God, through the outward application of the water, is “a death unto sin and a new birth unto righteousness; [in one word *regeneration*]—for being by nature born in sin and the children of wrath, we are hereby made the children of grace.—*Church Catechism*.

In accordance with which every baptized child is taught that in baptism he was made “a member of Christ, the child of God, and an inheritor of the kingdom of heaven.”—*Church Catechism*.

This doctrine is most evidently set forth in the baptismal service:

“Dearly beloved brethren, [so it begins] forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, ‘None can enter into the kingdom of God *except he be regenerate*, and born anew of water and of the Holy Ghost,’ I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot

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\* I say “generally,” because the Presbyterians, (see Assembly’s Catechism, c. 23,) grant that “by the right use” of baptism “grace is not only offered, but really exhibited and conferred by the Holy Ghost to such as that grace belongeth unto, &c.,” *i. e.*, the elect and predestined according to their doctrine.



have, that he may be baptized with water, *and the Holy Ghost*, and received into Christ's Holy Church, and be made a lively member of the same."

Then the Minister says, "Almighty and everlasting God, who by the baptism of Thy well-beloved Son Jesus Christ in the river Jordan, didst *sanctify water to the mystical washing away of sin*, we beseech thee for Thine infinite mercies that Thou wilt mercifully look upon this child, wash him and *sanctify him with the Holy Ghost*." Again, "We call upon Thee for this infant that he, coming to Thy Holy Baptism, may receive remission of his sins by *spiritual regeneration*," and "may enjoy the everlasting benediction of Thy heavenly washing." Again, "give Thy Holy Spirit to this infant that he may be born again, and be made an heir of everlasting salvation." And again, just before the application of the water, "sanctify this water to the mystical washing away of sin, and grant that this child, now to be baptized therein, may *receive the fulness of Thy grace*."

Then the child is baptized in the name of the Father, and of the Son, and of the Holy Ghost. After which, the Minister says to the people, "Seeing now, dearly beloved brethren, that this child is *regenerate* and grafted into the body of Christ's Church, let us give thanks unto Almighty God *for these benefits*, and with one accord make our prayers unto Him, that this child may lead the rest of his life according to this beginning."

Then shall the Priest say, "We yield Thee hearty thanks, most merciful Father, that it *HATH pleased Thee to regenerate this infant with Thy Holy Spirit*, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church."

And, at the end of the service, this note is added: "It is certain, by God's Word, that children which are baptized dying before they commit actual sin, are undoubtedly saved."

This is the Church's doctrine of *Baptismal regeneration*, namely, that every child, duly baptized according to her formularies, is regenerated by God's Holy Spirit; and if it dies before it commits actual sins, is undoubtedly saved, which it could not be undoubtedly saved, which it could not be unless it were regenerated; for our Lord said to Nicodemus, "Verily, verily, I say unto you, except a man be born again of water and of the spirit he cannot enter into the kingdom of God." (John iii., 5.)

In this doctrine the Church differs widely and essentially from the Dissenters, who consider baptism to be a mere outward ordinance, without any spiritual grace attached to it; and they believe that regeneration takes place at some uncertain period of after-life.

No less different from the dissenters' doctrine is that of the Church, with regard to the other Sacrament. I will briefly set down the doctrine of the Church on this head, and add a very few observations. The doctrine is thus taught to our children in the Catechism.

"What is the outward part or sign of the Lord's Supper?"

"Bread and wine, which the Lord hath commanded to be received."

"What is the inward part, or thing signified?"

"The body and blood of Christ, which are *verily and indeed* taken and received by the faithful in the Lord's Supper."



In the Communion service it is said, that "the benefit is great if with a true penitent heart and lively faith, we receive that holy Sacrament (for then we *spiritually eat the flesh of Christ and drink his blood*: then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.") And, again, in the prayer before the consecration of the bread and wine, we say, "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us." And, again, after receiving the Communion—"Almighty and everlasting God we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with *the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ*." At the end of the Communion service it is declared that when it is directed "that the Communicants shall receive the same kneeling . . . . . no adoration is intended, or ought to be done either unto the Sacramental bread or wine there bodily received, or unto any *corporal presence* of Christ's natural flesh and blood. For the Sacramental bread and wine remain still in their very natural substances, and therefore, may not be adored (for that were idolatry to be abhorred by all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven and not here; it being against the truths of Christ's natural body to be at one time in more places than one."

The Twenty eighth Article says, "The Supper of the Lord is not only a sign of the love of God that Christians ought to have among themselves one to another, but rather in a Sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith, receive the same, *the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ*. . . . . The body of Christ is *given, taken, and eaten* in the Supper only after a heavenly and spiritual manner; and the means whereby the body of Christ is *received and eaten* in the Supper is Faith."\*

In all these passages there is evidence of great care and circumspection in speaking of this most awful mystery; and an obvious anxiety to guard the doctrine against error, either on the side of Romanism or Dissent. As before, in opposition to the Romanists, the error of Transubstantiation was condemned; so now in opposition to Dissenters, an irreverent depreciation of the holy Communion is guarded against, and the notion combated that the Sacrament is a mere sign of a thing absent.

The following points are distinctly laid down:

First, that "the body and blood of Christ are *verily and indeed* taken and received by the faithful in the Lord's Supper." "To such as

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\* Here note that it is not said faith is the means whereby the body of Christ is *given*. "The unworthiness of Ministers does not hinder the effect of the sacraments, which be effectual because of Christ's institution and promise, although they be ministered by evil men." The *giving* of the body of Christ, therefore, is a ministerial act, complete even apart from faith in the giver without prejudice to the receiver.



rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ."

The expressions "verily and indeed" plainly condemn the prevalent error that the body and blood of Christ are received only after a figurative or metaphorical, an unreal, imaginary manner: they are received "verily and indeed." Again they are received after a "heavenly and spiritual" manner, which in fact is *most* truly to receive them "verily and indeed:" inasmuch as the spiritual world is the true abiding state of things, this outward material world changing and transitory. Again, there is no "corporal presence of Christ's natural flesh and blood. He is "verily and indeed" present in spirit, but not "corporally."

On the whole, the doctrine of our Church is manifestly this, that the body and blood of Christ are taken and received, not figuratively only, as the Dissenters say, not yet corporally, or by any transubstantiation (or change of the substance of bread and wine) as the Romanists affirm, but *after* "a heavenly and spiritual manner"—"verily and indeed."\*

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#### ON BUSY-BODYISM.

*Messrs. Editors*,—I have coined a word above, and was meditating an essay thereon. The thing was known in St. Paul's time, (1 Thess. iii. 11,) and he calls it "disorderly," and he traces it to idleness and tattling, (1 Tim. iv. 15.) St. Peter was no stranger to it, and he puts it in very bad company, (2 Peter iv. 13.) More than one of our Bishops have complained of it. The following from the "Church Times," renders any further remark on this too prevalent error and sin unnecessary.

"Well disposed Christians cannot but be surprised at the extravagant lengths to which some professors of Christianity are often carried

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\* Archdeacon Sinclair, in his "Questions Illustrative of the Catechism," seems to have departed from his usual prudence and circumspection in introducing certain new expressions of his own in explanation of this great mystery, which are neither authorized by Holy Scripture, nor by the Formularies of our Church. He says, at p. 50, "we cannot *literally* eat the flesh of the Son of Man and drink his blood;" and at p. 51, he condemns those who say that it is "literally and actually," the body and blood of Christ that we partake of. But the Church says that we *do* "verily and indeed" receive them. It is hard to see the distinction. Most persons, if told that it was an error to say that we "*literally and actually*" receive them, would suppose that it was equally so to say we receive them "*verily and indeed*." "*Literally and actually*" seem opposed to "figuratively and metaphorically," so that if we cannot receive the body and blood of Christ "*literally and actually*," we must do so in some figurative sense, which is as great an error as the other extreme. Archdeacon Sinclair says, moreover, that though we do not eat the body and blood of Christ literally, we receive as great benefit as if Christ did literally give us his flesh to eat. This is a very strange assertion. What benefit could it be to eat the flesh of Christ, in a material or sensual manner, or in any other sense than that in which we do "verily and indeed" eat, *i. e.* "after a heavenly and spiritual manner?" It does not appear how we can do so *more* "literally," or, if we could, that any benefit could accrue. It is extremely dangerous to introduce new terms, as Archbishop Sinclair has done into this most deeply mysterious subject. Far better to keep exactly to what is written,



under a persuasion that they are discharging a solemn duty. *Study to be quiet and mind your own business*, is the command of Scripture, and yet many who persuade themselves that they are genuine Christians, and that none can doubt it, will neglect their own duties in order to attend to those of others, and to prove that those whom they choose to dislike are remiss in the performance of their duties.

Speak to the passionate man of his conduct, and the injuries which may result from the indulgence of his passions to himself and others, and often he is convinced of his error, and prevailed upon to attempt, and earnestly desire to correct his temper. But the busy-body, the man who is doing amiss in meddling at all with other man's business, will be persuaded by the "father of lies" that in this he is only obeying the dictates of his conscience. Although he be told and cannot deny, that the tendency of his measures is to defeat the object which he is aiming to accomplish, this is often unavailing. "*The voice of God within him, is more imperative than the God of Heaven.*"

Characters of this description are to be found every where, and often among those who it ought to be expected would more than others be an example of peace, quietness and forbearance. How often is it that the Church is thrown into a state of distraction and division by men of this character? It may be that one of them might, with strict propriety, point out to a brother, wherein he is supposed to have said or done amiss, but whence does he derive a right to slander him to others for his supposed error? Such a right belongs not to those who are responsible in a measure for the acts of omission or commission. But the subordinate is not responsible for the conduct of his superior. How then can the former suppose that in invading the rights, and endeavoring to hurt the usefulness of the former, he is discharging a duty? How can conscience require of one man that he neglect any portion of his own duty in order to do what others are required to do, and for the neglect or omission of which others, not himself, are responsible? Every one might discover that the consequences of his own act are not by him to be considered as resting with God, unless God required him to do that act; and surely God never requires one man to do that which it is the duty of another to do, even although he is vain enough to assume that he is better qualified to do another's work, than he is to whom it is assigned.

"The Christian ought to have an argument to urge against these busy-bodies, with which the mere man of the world is wholly unacquainted. The wisdom to discover and discharge our duties faithfully and diligently must come from above, and it may be given to them, if earnestly sought by those of whom any duty is required. But can any real Christian allow himself to believe, that he who is not required to perform a duty, will be an infallible judge of the manner in which it ought to be performed? Surely this does not argue that self-diffidence which ought to characterize every Christian; and yet Christian professors, more perhaps than any others, claim to be the best judges of other men's duties, and are more apt to assume an office for which they are so often utterly unfitted.

"Is this a vice of the heart, or an error proceeding from a disease of the mind? Is this practice accompanied generally, indeed ever, by a



sound judgment? Perhaps there is rational ground for the belief, that the mind which is so active in meddling in other men's duties, so zealous to do the work, or exercise the power and authority of others, is in truth disordered. Men of minds of that description certainly are very often busy-bodies, and much that those say and do, is to be attributed to some hallucination. It may be that the mind is under the dominion of one idea, without the power of comparing it with others, or of a chain of impressions which follow each other, and over which the individual has no control. A culprit in irons may fancy himself to be a king, and no reasoning can convince him that he is in error, or of his unfitness to regulate the State with more wisdom than the wisest of men, who have the management of it. And yet, perhaps, this culprit is not of a more unsound mind, than the man who supposes that the Church would be ruled well if ruled by himself. When a clergyman of an inferior grade is brought to the conviction that he is superior to his superiors, he will be found to speak and act as if he was more infallible than many of the Church of Rome believe their Pope to be. How deeply is it to be deplored, that so much of unchristian feeling is so often introduced into the Church by men of such minds. Such men create parties where parties ought not to exist, and thus become the leaders of others often as competent as themselves, to whom they dictate how they ought to act, and in how many ways they may injure a brother.

"The man with a disordered intellect hath often also a malignant unforgiving temper, and is apt to suppose this of others whom he for any cause dislikes. He delights, and for that reason supposes it to be his duty to think evil, speak evil, and act evil of others. Hence, it is that so much is said, and perhaps thought to be done in obedience to the dictates of conscience, when it is easily to be discovered that an evil one is urging on the *conscientious* actors to the most disgraceful actions. No wonder then that such afflicted persons often repeat things to have been spoken which never were uttered by the supposed speaker, and can make much evil of expressions, which, if they had been used by a favorite, would have been deemed by them to be perfectly harmless; and then to be convicted of that which is false and malicious! How cruel and unchristian-like!

"Many such trials and troubles, even the best of Christians may have to encounter. But 'what trouble can overwhelm, what fear can discompose that man who loveth Christ and keepeth his words?' Will you banish him from home? His country is above. Will you bind him in chains? His conscience, his spirit, his affections are all free. Will you destroy his body? His body shall be raised incorruptible at the last day, and his soul will immediately return unto God who made it. His conversation is in heaven. His life is hid with Christ in God?"

S. A.

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#### A COUNTRY MINISTER.

"There is no lesson more beautifully instructive to our mind, than that which is taught in the devoted, faithful life of a country minister. His sphere of action is a retired one. He hears little of the world's



encouraging applause. His name is, perhaps, confined to a narrow sphere. He has, in these divided times, especially, peculiar difficulties to contend with, and under the most favorable circumstances, his trials and discouragements are many. But his life is one of cheerful usefulness, and the end of his days is peace. The promises of the gospel and its delightful encouragements are his daily portion. He may at times be disheartened and fear that his labors are in vain. But the good work which so engages his thoughts is going on. The smile of God is upon him. In the evening of life he may look back with a calm satisfaction on the years that are past. The faith which he has labored to establish in the minds of others, glows warm and bright in his own breast, and when his toils here are over, he goes to meet in a purer world, the glad welcome of those whom his teachings have blessed, and who have gone from his prayers on earth, to join in the anthems of praise in heaven. Many there are, seeking no higher or broader sphere, than that which their Master has assigned them in his vineyard. And what more glorious office is there under heaven? or to whom will the words be more appropriate, "Well done, good and faithful servants, enter ye into the joy of your Lord?"

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#### CANADA.—SPECIMENS OF CANADIAN CHURCHMANSHIP.

The congregation of the township of Dunwich is composed of a few families which are entirely rural in their manners and habits, and manifest the strongest attachment to the Church; of their zeal, in its favour they have given many proofs. Though few in number, they have erected a neat Church on a plat of ten acres of land, without any assistance from other quarters. One individual, a farmer, gave eighty pounds towards its erection, another sixty pounds; while the land, and also a set of excellent books for the desk, were the donation of an aged lady of the congregation, now departed, who has left for the benefit of the Church a small legacy yet to come. They have lately built a commodious Parsonage House and have added to their Church a handsome steeple, furnished with a large bell; and all this has been done quietly and without any bustle or apparent effort, as if they were matters of course. Is it not from this example evident that there needs only the same spirit to do the same in every populous neighborhood throughout the Diocese?

The Church in the township of Westminster we owe to the vigorous and unwearied labors of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a purchase had been made on her behalf, she found it unprovided with religious ordinances. Her first step was to appropriate ten acres of her farm for the site of a Church, Churchyard, and Parsonage; she then appealed to her friends in England for assistance in aid of her own and her neighbors' efforts, and she has now the satisfaction of beholding her exertions crowned with success in a very commodious Church with a respectable congregation. A few such persons in each District, and their waste places would soon rejoice and blossom. In the township of Malahide we



have a signal proof of what may be done by a single person, whose heart is in the work. Mr. Johnson has a large family, and is not a wealthy farmer, nevertheless he resolved upon building a Church on his own farm. The Church is almost completed, and he is determined to finish it without any assistance. This he says he had in his mind when he first came into the woods and settled on his land, and was an invigorating source of encouragement which never left him; and to this he attributes his continual health and gradual progress towards independence. It was, he remarked, a great undertaking for a poor man, but he and his family have done most of the work with their own hands; and he thinks he is in better circumstances than he would have been had he made no such attempt. This shews how much good a man may do, even in situations by no means promising, when sincerely disposed and heartily labouring for the honor and service of God. A very few such men could establish and endow a parish and not feel it a burden, but a blessing, as Mr. Johnson now does.—*Charge of the Bishop of Toronto.—The Church.*

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#### SUBJUGATION OF THE PASSIONS.

If thou wilt exercise dominion, let it be over the ferocious beasts within thyself. "How!" you reply, "ferocious beasts within myself,—what do you mean?" I mean that ferocious beasts do indeed exist within you, and in great numbers. You are astonished at my language, but listen to me. Is not anger a ferocious beast? Are not revenge, avarice, fraud, impurity,—are they not ferocious beasts? Assuredly, and much more so than the dog, the bear, the viper, or the wolf. What do you gain by commanding without, if you are enslaved within?—to rule over the brute creation, when you are yourself ruled over by your passions? Begin, then, by being master of yourself. It can never be imputed to you as a crime that you may not be able to tame a lion, but to be unable to get the better of your is an unpardonable weakness.—*St. Gregory of Nyssa.*

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#### HOW TO BE HAPPY.

Do all the good you can. Whenever you hear of a poor widow, an orphan child, or aged man who is in affliction, pay that individual a visit. Do not hoard up all you earn; give a certain portion of your property to the poor. Never get angry. If you are slandered or imposed upon, better suffer a little, than to retaliate and use harsh language. Be not proud or selfish. Think no more highly of yourself and your talents than you do of the capacities of others. Pay all you owe. Keep out of debt. Have nothing to do with lawyers. Get not entangled in the meshes of the law; avoid it as the sure gate to ruin. Shun vicious pursuits and unprincipled associates. Honor the Sabbath, serve God, and be devoted to truth and religion.—*Portland Tribune.*

## POETRY.

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FOR THE GOSPEL MESSENGER.  
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### LINES SUGGESTED, AT THE FUNERAL OF DR. P. G. E.

"I desire to die a *dry death*, but am not very desirous of a *dry funeral*."—JEREMY TAYLOR.

Why are our hearts with keenest anguish wrung,  
Our lips compress'd, and palsied every tongue;  
Why heaves the breast, and why the falling tear,  
As slowly treads in measur'd steps *his bier*?  
Who claims the tribute of the long drawn sigh,  
Or moves the sympathy of every passer-by?  
Not He, whose three-score years serenely past  
Foretasted Heaven,—his destined home at last.  
Nor He,—bereft of every joy on earth,  
Deplored his doom, and wail'd his hour of birth;  
Not *these*—but one whose bland and open mien  
Mirror'd to others *worth* by him unseen;  
Who gain'd esteem of all who knew him best,  
Nor car'd for *that*, which sought to be carest;  
Whose youth gave promise of unmeasur'd days,  
And if it valued ought, 'twas unbought praise;  
Whose meekness, kindness, charity and love,  
Were hoarded treasures in a world above;  
Who ne'er gave pain,—save by his brief career,  
Whose end was peace, and his last accents prayer.

### EARLY FRIENDSHIPS.

Where are the friends of earlier years—  
The fond, the faithful hearted,  
With whom we shared the smiles and tears  
Of days long since departed?

The friends who cheered our infant hours,  
And childhood's moments brightened,—  
Whose fondness strewed life's path with flowers,  
And every sorrow lightened,—

O, *where* are they! The stream of time  
Has never ceased its flowing,  
But on its breast our manhood's prime  
To age is swiftly going.

And swiftly, too, adown that tide  
Have passed those friends once round us;  
But death's dark stream shall ne'er divide  
The links of love that bound us.

No! though the friends of earlier years  
Within the tomb are sleeping,  
This thought shall dry our falling tears,  
This hope shall stay our weeping.

The thought, that when our days are past,  
The links death cannot sever  
Shall then be made more truly fast  
In perfect bliss for ever.

Ch. Witness.



**RELIGIOUS INTELLIGENCE.**

*From our Correspondent, Oct. 5th*—The “Gospel Messenger” tells all about the Church material, or immaterial, and therefore your traveller has a wide range. One motive for making my journey by the way of James River was to see what remains of Jamestown, one of the earliest settlements in our now large country; and there I met scarce a relic, save of the Church, probably the first erected in our America. It stands near the river, the wall (promising to continue for many years a monument of the piety of its founders,) indicates that the Church was not large, but it must have been sufficiently high to admit of a gallery. Around it are several very large trees, their growth promoted by the ashes of the dead, and one of them (I was told for I was not sufficiently near in my voyage, to see for myself) passes through a tomb which covers the grave of a clergyman. Whether the Church was more strongly built and of more durable materials than the dwellings, or whether it was from due reverence unmolested, while the houses of men were removed or pillaged, of course I cannot determine, but it was natural to remember that the spiritual house of God is built upon the rock of ages, and that the earthly house, which is an emblem of it, ought to have the most durable materials and workmanship, and be protected by the devout from flood and flame, and the ravages of the warrior and the wicked world. I steamed by several Churches, but I saw very few of them, because first there are too few, next they are not in prominent locations, and thirdly, the good old custom of steeples or towers is disregarded, or else the towers are low—mere promises, which will never be fulfilled, that by and by, they will be made higher. The warehouse, and the factory, and the palace of wealth have monopolized the choice sites, and the poor Church is driven into a corner, or into the suburbs, and when the city grows it will be pushed farther and farther out of sight. Here and there is a humble imitation of Solomon’s temple, or St. Paul’s London, but such Churches as are appropriate to the divine honor, and a proper influence on men created for immortality, are alas few, and far between! Some of the Church walls are clustered with ivy, (not the English species, for which it is said the climate of New England is too cold) and it gives to the edifice the appearance of antiquity, as well as carries the imagination beyond seas to time honored Churches. The real ivy I believe grows in Carolina, has a richer foliage, and is an evergreen, and on every account is preferable. Who would not like to see our Churches clad with this emblem of life, and power?

Next to a Church, and a Church School, as an object of interest, is a Church Library and its natural associate a Church Bookstore. One I visited, in a large city had many choice works, but copies of the same could not have been much multiplied, for the space was contracted. I also visited a Church Press, and if the apartments and the employed are a correct index, I fear the demand for excellent books is not what it should be, and what it will be, under the divine blessing, if Churchmen do their duty in respect to these powerful instruments



for advancing the cause of truth and holiness. At this Bookstore, were to be had copies of "a Certificate for the Baptized," approved as I understood by the Bishop. The original, I believe, was prepared in England by a distinguished Clergyman. The purpose of habitually reminding the adopted children of God of their high privileges, and pledged duties cannot but be commended, and this document, containing references to about one hundred most appropriate texts, is all that could be desired. It has blanks for the name, the date, the sponsors, the Church, the Diocese, and the Rector at the Baptism. On the Delaware the eye met the beautifully located and arranged residence of the Bishop of New Jersey, and near it "St. Mary's Hall" in which female education has been conducted for many years with great success on "Church principles"—the Chapel was not visible, nor "Burlington College" nor the steeple of St. Mary's Church, as they probably will be when time has matured the valuable designs now in progress. At no long interval (for in these days time and space are reduced to almost a point) I was in the Campus, "Seabury Chapel," and "Brownell Hall," and the dwelling of the President of "Trinity College" Hartford. The scene, the recollections, the devotions, and the anticipations were truly gratifying, only checked by the knowledge that Churchmen too often prefer to educate their sons in Non-Episcopal Colleges—as if the antiquity, the crowd of Students, the sympathy with an "Alma Mater," the "eclat" &c., were more than a counterbalance for the advantages in general, and those in particular to be had in those Colleges in which the governors and teachers are Churchmen, the instruction in Christianity is as they have received the same, and the worship is *that* of our unrivalled liturgy. At the holy Communion on Sunday it was gratifying to behold officers and a large proportion of the Students of "Trinity College." Many of them are contemplating the holy Ministry, which I believe one third of all the graduates are now exercising. There were at the "Lord's table" in St. John's Church, Hartford, a much larger proportion of males than among us. Why is it so? Ought we not to seek and pray for a reformation in this respect?

The Board of Trustees of our Theological Seminary at their late Triennial Meeting, transacted only the ordinary business. The report to be presented to the General Convention was a condensation as usual of the three last annual reports which have been published. Objection was made to a single paragraph as wanting clearness and fullness, and the deficiency was supplied to the satisfaction of a very large majority. The amendment proposed was rejected, chiefly on the ground that it might be understood to imply a claim in the Board of Trustees to regulate the studies and the discipline of the institution—whereas by the Constitution, that duty is assigned to the House of Bishops. It was moved to take a separate vote on each paragraph of the report, and negatived, and the mover on the supposition that his right, under one of the Rules of Order, had not been duly respected, asked leave to enter a protest which was not granted. It was gratifying to notice the intelligence, and the knowledge of Church principles, and the degree of unanimity which existed in this Board.



*Missionary Society of our Church.*—At the Triennial Meeting of the Board of Missions, (October,) there was “Evening prayer,” and a Sermon from the South-Western Missionary Bishop. Reports from him, and from the North-Western Missionary Bishop, and from the Missionary Bishops in China and in Turkey have been made. To the latter were appended letters from the Archbishop of Canterbury, and the Bishop of Aberdeen, declaring their approbation of the course of the Patriarch at Constantinople, in relation to those who became Schismatics. The South-Western Missionary Bishop had travelled, during the 3 years last past 18,000 miles on three visitations. The facilities for travelling are so few, and the field assigned him so large, that he recommends a division of it, so that there should be one Bishop for Arkansas, and part of Texas, and another for the Indian Territory. The merits of the Mission to Turkey were largely discussed. A vote declaratory of unimpaired confidence in the integrity and faithfulness of Bishop Southgate was passed almost unanimously. His friends vindicated his conduct by facts, shewing that the standards of the Armenian Church were in the main, sound, that he had strictly conformed to instructions given him by Bishop Griswold, that the treatment of the excommunicated Armenians had been grossly misrepresented—that our Bishop had been literally persecuted by Non-Episcopal Missionaries—and that, considering the short period of the Mission, and the stinted means supplied to it, much good had been done by the influence used with the Patriarch and other Ministers, by the translation and publication of our Prayer-book, and other valuable books, and by awakening the attention of Christians in our own land, and in other lands, to the great principles of truth, unity and worship as held by the “one Holy Catholic and Apostolic Church.” The speech of the Bishop of New-Jersey was unanswerable; *that* of the Bishop of Rhode Island was truly eloquent, and *that* of the Bishop of Georgia, marked by candor and a conciliatory spirit, and full of valuable information, in particular respecting the Armenian Christians. Several other speeches were creditable to the intelligence, and zeal of the speakers, but the principles they asserted and the course of action they recommended could not be objected to by any Sectarian. It appeared, the annual expense of the Mission exceeded the sums designated for it, by about \$280, and one of our Bishops offered to pledge the deficiency, rather than the Mission should be discontinued. *It was resolved*, by a vote of 46 to 20, to appropriate \$4,000, to meet the expense of the Bishop, and two Presbyters, and one Deacon (Orientalists) who are assisting him. *It was resolved* to continue to employ Missionary agents though some objected, and maintained that they did not increase the collections, that their salaries were too great a deduction from the Missionary fund, and that there was no more reason to send agents to preach almsgiving than to preach repentance—or to advocate Education, Tract, and other Societies, or objects. A letter was received by the “House of Bishops” from our Bishop in China, expressing affection and sympathy, and inviting attention to his correspondence with persons in England as to a translation into Chinese of the Book of Common Prayer. *It was resolved* to make San Francisco, in the Oregon Territory a Missionary Station, and to make the juris-



diction of the North-Western Missionary Bishop to include the State of Texas. The Board of Missions has had several meetings, and is not yet adjourned. The Annual meeting in June next, is to be held in Providence, Rhode Island.

*General Convention.*—The Sermon at the opening was by the Bishop of Vermont, on the Unity of the Church, which having been preserved, through the good providence and grace of God, under every dispensation, notwithstanding the parties in it, as of Pharisees and Sadduces, of Jews and Gentiles, of Romanizers and Genevanizers, would doubtless continue, according to the divine promise to the end of time. It will be printed, and the soundness and seasonableness of its positions, and its merits, theological, intellectual, and literary duly weighed. The mental ability, learning and rhetoric of the Right Reverend author cannot be questioned, even by those who may demur as to some of his opinions and logic. 25 Bishops (all who have seats) attended the Convention, and about 88 Clerical, and 54 Lay-members, representing 27 Dioceses. A new Diocese, (Wisconsin) was admitted into Union, and, the election of Bishop Kemper as their Diocesan, and of Bishop Burgess for Maine, was approved. The standing resolutions of the Convention, and the opinions of the Bishops collected from the journals are to be published. The Committee on the condition of New-York, consisting of 14; (7 from each house) have *reported* three Canons, one regulates the restoration of a suspended Bishop; the second prohibits such an act of suspension as is without limit of time; and the third authorizes the Diocese of a suspended Bishop to appoint a temporary Bishop, either for special purposes or having full charge. The 2d volume of the History of the Church it is understood will be ready for publication in 1848, and a committee to confer with one of the historiographers, Rev. Dr. Jarvis, was appointed. The next Convention, (1850) is to be held in Cincinnati. Whether a fair representation of the intelligence, and learning, and zeal of the Church can be had at so remote a point, is doubtful. The time for the meetings of the General Convention, now in October, it was proposed should be on the first Wednesday in September. The House of Deputies *Resolved*, that it was inexpedient to consent to the consecration of the Assistant Bishop, elect, for Illinois. A resolution was passed for the security of the valuable documents now in the charge of one of the historiographers, Rev. Dr. Hawkes. A Canon on "Suffragan Bishops" was referred for consideration.

The Pastoral Letter, with a few alterations, was adopted. It wisely avoids, in "these times," all doctrinal points. After a brief allusion to the important facts of accessions to the Episcopate, one present, the other expected, and the addition of a new Diocese (Wisconsin)—it counsels the Clergy to increased zeal, and diligence; and while they use Sunday Schools, to prefer for the young members open instruction in the Church, by their Pastors making the Catechism of the Church their guide. The Laity are exhorted to avail themselves of the Word, the Ministry and the Sacraments, to abound more and more in good works, and to aim at christian consistency, and the highest standard of holy attainment—that they may be accepted of God, and pro-



fitable to their fellow men. Reference is made to the advantages, physical, social, and moral of our country, in contrast with other lands, as a motive for gratitude to God and obedience as the proper and prescribed expression of it. Solicitude is expressed, that our own great nation, and Great Britain, may be closely united in the bonds of affection, and allusion is made to the sympathy our people had manifested for suffering Ireland. Earnest expression is given to the hope, that wars may cease throughout the world; and we are exhorted to pray for those in authority, that our people may lead peaceable lives in all godliness and honesty—and finally, that all events at home and abroad, may be overruled, and directed, to the advancement of the Kingdom of Christ. There was little said directly of “the Church” though much of it indirectly, and impliedly. More distinctness on this point would have been preferable, but on the whole, the Pastoral Letter is excellent in matter and tone, and is adapted to promote concord, and charity, and holiness of heart and life.

It has been decided in the House of Deputies, by a vote 17, to 7 of the Clergy, and 14, to 10 of the Laity, that the Diocese of New-York is not vacant. The General Convention is still in Session, and other doings may be noticed hereafter.

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*Extract of a Letter, dated 27th Oct.*—“The House of Deputies” have passed the three Canons recommended by the Joint Committee, but refused to pass the amendment proposed by the “House of Bishops” namely, that a *perpetual* suspension might be, with the understanding that “any sentence” short of degradation could be remitted.

The House of Deputies have manifested much wisdom, both by doing and abstaining to do. They have cautiously avoided interfering with *judicial* action, confining themselves strictly to *legislation*. The intelligence, the learning, the courtesy, the determination to support Church principles, that is, Gospel principles—Scriptural principles (“holy Scripture as well as ancient authors” were often quoted as authority) I repeat the whole course of measures, and of conduct, was creditable to the Church, and cannot but raise its reputation in the minds of all Christians, and of the whole community.”

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*Pennsylvania.*—The 63d Annual Convention of this Diocese was held May 19th–21st—present, the Bishop, 84 of the Clergy, and about 200 Lay-delegates. There are 127 Presbyters and Deacons, and 32 Candidates. In his address, the Bishop said “These informal visits, made without previous notice, and not involving the performance of offices strictly Episcopal, I regard as useful alike to a Bishop and to the people of his charge. They afford occasion for intercourse with the Laity, both more frequent and more unrestrained than can well be enjoyed at regular visitations; they exhibit the parishes in their ordinary working condition; and they afford to the Clergy and Bishop additional opportunities for conference, and for a fraternal interchange of their views and feelings.” . . . . . “I consecrated St. Mark’s Church, Frankford, a chaste and commodious edifice erected for a new parish in that place, and already filled under the efficient ministrations of the Rev. Mr. Spackman. It deserves to be recorded as an honorable



example and one which is likely to be followed throughout the Diocese, that the consecration of this Church was not requested until the Wardens and Vestry had provided for the liquidation of all pecuniary claims against it, so that it now stands, and I trust will forever stand, free of debt."....."A large proportion of the Clergy of this Diocese are faithful in warning every man and teaching every man—but the word falls on hearts too much pre-occupied with the cares of this world and the deceitfulness of riches, to bring forth its appropriate fruit. A season of general prosperity, such as visits our land at present, is a season of fiery trial even to faithful christians, much more to those whose vows have not been given to the Saviour in confirmation and at communion. It is a period, therefore, which calls for redoubled zeal and diligence on the part of the Clergy. With the wisdom of the serpent they should discern the dangers which threaten their flocks, and search for the best means of counteracting them, and with all simplicity and gentleness, yet with all faithfulness, they should by doctrine and life—by precept and example, endeavor to win the immortal souls committed to their care, from the love of the world and from that engrossing pursuit of terrestrial good which is so apt to pierce men through with many sorrows. It is a time, too, when the general infection of a worldly spirit is apt to reach even our hearts, who minister in holy things, and it calls therefore on our part for special vigilance, self-distrust and prayer."....."On such notice being duly given, it is made the duty of the Minister of the parish (Canon 26, of General Convention in 1832, and Canon 11th of the Church in this Diocese,) to communicate the same to the members *individually* of his congregation or congregations as soon as opportunity offers, and also to publish it to such congregation or congregations on their first meeting thereafter for public worship. And the Canon of this Diocese farther directs that he shall also on said occasion of public worship *invite the children of due age, and others not confirmed, to advise with him concerning their coming to that holy ordinance, and he shall diligently and faithfully prepare them for the same*; and he shall be ready to present for Confirmation those who shall have been previously instructed and prepared."....."The introduction of religious instruction has been attended with the happiest results; the number of pupils in attendance is rapidly increasing, and the only apprehension now is that the accommodations of the establishment will soon be inadequate. To these provisions for the education of boys, I am happy to state that provisions hardly less ample have lately been added for the proper training of the daughters of our people. Three female schools have been opened this spring, entitled to the confidence and patronage of parents in this Diocese, and throughout the country. Intellectual training will be combined with moral and religious culture on the principles of the Church, and with a system of discipline which will studiously cherish the delicacy and graces of the female character, while it will impart tone and vigour to the moral and active powers, and sobriety to the views of life."

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*New-Jersey.*—The 64th Annual Convention of this Diocese was held May 26th–27th—present, the Bishop, 35 of the Clergy, and many Lay-



delegates. There are 1 Bishop, 50 Priests and 7 Deacons, and 8 Candidates for Orders. In his address as to "the Chapel of the holy Innocents" for St. Mary's Hall, the female school the Bishop said "I acknowledge the completion and consecration of this holy place, with fervent gratitude to Almighty God, as the sacred token of His acceptance of my self-devotion, now ten years, to the great work of Christian education, and of His blessing on the enterprize. The excellent matron has collected from the pupils of the Hall, and from their friends, and contributed from the earnings of the household, about one fourth of the cost of the erection. She is diligently pursuing her generous desire, to redeem me from the liability for the remainder. The building, as I hope you will take the opportunity to see, is well nigh perfect in its propriety and convenience; and does great credit to Mr. Norman, under whose direction it was erected. The beautiful chancel window is the gift of a dear child; the Bible and Prayer-book are given by a venerable lady, a beloved parishioner of mine, in other years, in Trinity Church, Boston; and the Service for the Communion is on its way from England, the present of a lady there, my kind and faithful friend. These offerings of love, from sources so remote and various, blending here, embody and endear, to all our hearts, the communion of the saints in Christ: distinct, as billows; as the ocean, one. The arrangements for the service in the Chapel realize to my mind, the utmost measure of convenience, appropriateness and impressiveness: and are worthy of careful consideration, in regard to many of our parish churches. Indeed, I look upon its influence, in disseminating the true idea of sacred architecture, as among the most important results of its so long desired completion. Of its interest and value to the Institution, which it consecrates and crowns, I cannot adequately speak. To give a school the name of Christ, to undertake the work of Christian education, to be responsible for bringing children up in the nurture and admonition of the Lord, without a House of Prayer, without a holy place, without an altar, to say the least of it, is most unseemly, inconsistent rash. It is to leave that contingent, which we admit is indisputable, It is to present that as secondary, which we declare is fundamental. It is to lose the power of sacred associations. Is it not to risk the promise of the blessing? It is where His memorial is, that God promises to be with and to bless His people. It is where two or three are gathered in His name, that the presence of the Saviour is assured, in every age. We felt the inconvenience. We deplored the incongruity. We bore it, I admit, when we should not have borne it, in an unbecoming doubtfulness of our ability to do the work of God, in God's own way. And, now, we wonder that it could be borne; and feel that what has been the last, should, rightfully, and in the view of wise expediency, have been the first. The daily service brings the household there together at six, in the morning, and at half past seven in the evening; while, at twelve, at noon, whoever will comes to a service, which, though very short, suffices to solemnize the day, and to remind us that it is all the Lord's. We ask the prayers of all, that on these prayers of ours, a blessing may be sent, to sanctify and crown our work, and make the daughters of St. Mary's Hall the polished corners of the Temple of our God."

.....As to Burlington College, "It is in successful operation. All that could be expected, from the time, has been accomplished. A new building, for the Preparatory School, is in progress. Urgent duties at home have, thus far, prevented my entering fully upon my agency for the endowment. I hope shortly to do so. I ask the countenance and prayers of my beloved brethren of the Clergy and Laity, in this great work; so essential to the healthful vigour of the Diocese, so important to the Church, so full of promise to the country. Funds are immediately needed; in the first place, to pay off the remainder of the debt, incurred in purchasing the property, and, then, for the erection of a Chapel. It is my earnest desire, that the first building, erected for the College proper, should be its House of Prayer. Let it begin with God. Let His blessing be invoked upon its first foundation. Let whatever else shall be, grow up and cluster round the Cross. So shall we hope, if we be faithful to our trust, to conquer by that sign.".....As to confirmation, "I regard the increasing frequency with which confirmation is requested by sick persons, in private, as an evidence of the better understanding of its nature, and juster appreciation of its importance. Where it is regarded merely as the public recognition of baptismal vows, it is apt to be thought of as a simple ceremony; a relation towards men, and not a reference to God; an act of will-worship, rather than a means of grace. And there is another and more interesting view of private confirmations. They show the adaptation of the Church to human weaknesses and wants. They present her in the attitude of a self-sacrificing love. No matter who the person, and no matter what the place. There is a human soul, that cannot come to her; and there she is, with all the holy gifts and heavenly graces, of which Christ has made her His trustee: going about, like Him, to do men good; stopping, like Him, to wash disciples' feet."

#### ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of October.

From a Lady of St. Philip's Church, Charleston, for Nashotah,	\$2 00
" Christ Church Parish, for Domestic Missions,	10 00
" St. Philip's Church, Bradford Springs, for Western Missions,	20 00
" a Lady, St. Michael's Church, for do. do.	2 00
" St. Michael's Sunday School, for a Student at Nashotah,	25 00
" St. David's Cheraw, for Domestic Missions,	45 00
" St. John's Fairfield,	10 00
	<u>\$114 00</u>

The following amount were omitted in acknowledgments for June.

From Trinity Church, Columbia, for Nashotah,	\$5 00
" Monthly Missionary Lecture, from St. Stephen's Chapel,	3 81

J. K. SASS, *Receiving Agent, Diocese of S. C.*

#### CALENDAR FOR NOVEMBER.

1. All-Saints' Day.	21. <i>Twenty-fifth Sunday after Trinity.</i>
4. Thanksgiving Day.	28. Advent Sunday.
7. <i>Twenty-third Sunday after Trinity.</i>	30. St. Andrew, the Apostle and Martyr.
14. <i>Twenty-fourth Sunday after Trinity.</i>	

#### TO A CORRESPONDENT.

Your article will appear in the next number, not having been received in time for this.



PROSPECTUS  
OF THE  
**CHURCH REVIEW:**  
AND  
**ECCLESIASTICAL GAZETTE.**

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The subscribers, in presenting the Prospectus of a new CHURCH REVIEW to the consideration of the public, beg leave to call attention to the following facts, which, among many others, have led to the proposed undertaking.

THE FACT—that the need of such a REVIEW is acknowledged by all; that, in our extended and growing communion, no such REVIEW exists; that, the denomination of professing Christians around us have, generally, one or more periodicals of this character, in which assaults are continually made, upon what we believe to be THE CHURCH AND TRUTH OF GOD; that, at the present day, errors, radical, wide-spreading, and far-reaching, are disseminated through the whole community; errors of every grade, from the dogmas of the Romanist, to the wildest extravagances of the Socialist; that the modern press, is, to a great extent, licentious and demoralizing in its tendency; *all these acknowledged FACTS*, demand, in our judgment, the establishment of a work of high character, thoroughly devoted to the interests of the Church of God, and the Truth as it is in JESUS CHRIST. The *general character* of the proposed REVIEW, may be gathered from the subjoined *Prospectus*. But we wish to state distinctly, that our object, as Reviewers, is, not to speak as partizans, or party men, but as Christians and Churchmen; to seek union and peace, not by a timid, or time-serving policy, but by speaking the truth with frankness and in love. On all questions touching doctrine and discipline, THE WORD OF GOD, *as contained in Holy Writ*, as received and believed by the Church in the first and purest ages, and as the same is briefly and comprehensively contained in the Liturgy, Articles, Offices, and Homilies of the Protestant Episcopal Church in the United States, according to their plain and literal interpretation, will be our final arbiter. It will be the constant aim of the REVIEW, to maintain a high literary character, and render itself acceptable, alike to the scholar, and to all thoughtful and intelligent readers. Writers of established reputation have promised their assistance. Such, in brief, is a general plan of the work, in behalf of which we bespeak your co-operation. The first number will be issued so soon as a sufficient number of subscribers is procured to warrant the undertaking.

New Haven, Sept. 1847.

A. B. CHAPIN,  
N. S. RICHARDSON.

PROSPECTUS.

The leading objects of the Church Review, contemplated by the Editors, are—

First. To declare and enforce the TRUTH, of which the CATHOLIC CHURCH of God, is in all ages the PILLAR and GROUND.

Secondly. To defend the CHURCH against the assaults of her enemies.

Thirdly. To furnish able reviews of the most important works, issued from the press, at home and abroad.

Fourthly. To preserve a Quarterly Record of the Ordinations, Consecrations, &c., performed by the Bishops of the American Church, with a general and accurate summary of University and Ecclesiastical intelligence.

An outline of our plan has been submitted to the Bishops of the AMERICAN CHURCH, and several Right Rev. Gentlemen have expressed their approbation of the enterprise.


PROPOSALS.

The work will be issued quarterly, on the first days of January, April, July and October. Each number will contain not less than 150 large octavo pages, in good type and on fair paper.

Price of the work, \$3.00 per annum, payable on the delivery of the second number.

N. B. Any clergyman, or other person, sending us the names of four new subscribers, and becoming responsible for the payment, shall be entitled to a fifth copy gratis.

All communications to be addressed to the "EDITORS of the CHURCH REVIEW," New Haven, Conn.

 Subscriptions received by A. E. MILLER.



*Receipts for the Gospel Messenger for the following years :*

1846.			Rev. M. H. Lance, Georgetown,	3 00
Amount brought forward for			Mr. N. R. Middleton,	3 00
Vol. XXIII.		\$426 50	Mr. Alex. Robertson,	3 00
1847.			Mrs. Otis Mills,	3 00
Amount brought forward for			Mr. J. K. Sass,	3 00
Vol. XXIV.		\$126 00	Mr. C. G. Morris,	3 00
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Happiness of the Blessed, considered as to the particulars of their state, &c., by Richard Mant, D. D., Lord Bishop of Down and Connor.  
 Mercy to Babes, a Plea for the Christian Baptism of Infants, &c., by Wm. Adams, S. T. P. Presbyter of the P. E. Church in the Diocese of Wisconsin.  
 The Vast Army, an Allegory, by Rev. Edward Monro, Protestant Curate of Harrow-weald, England.  
 The Churchman's Reasons for his Faith and Practice, with an Appendix on the Doctrine of Development, by Rev. N. S. Richardson, A.M.  
 The History of the Church of England to the Revolution in 1688, by Thomas Vowler Short, D. D., Bishop of Sodor and Man.  
 Berrian on the Communion.  
 New Edition of the Clergyman's Companion.

—ALSO:—

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 The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.  
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A. E. MILLER.

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**Dr. I. M. CAMPBELL**, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.